Caste System in Sri Lanka

At the outset the author of this article, Professor Risiman Amarasinghe mentions that the prevalent caste system in Sri Lanka is based on the caste system found in Hindu tradition.

The Hindu caste system is comprised Shaktriya, Bhrahmana, Waishya and Shudra(labour). If Siri Lankan caste system was based on the same lines it should be classified as Raja, Bamunu, Welanda and Suduru;

It appears that in later times, instead of, the Raja ,Bamunu,Welanda and Suduru it has been changed to Raja, Bamunu, Welenda and Govi. Subsequently the motive behind some authors to change in this manner was that they wanted substitute 'suduru' for 'govi'. The reasons for substituting Suduru for 'govi' was to, elevate the status of Govi caste but this attempt has been weakened as this author has quoted various sources rejecting other's arguments also refuting them.

Accordingly, instead of Raja, Bamunu, Waishya and Suduru , it appears to have been changed to Raja, Bamunu,Velanda and Govi.

Arguments about caste hierarchy mentioned by Pro.Kalinga Silva has been debunked completely at the face of the author himself.

Professor Kalinga Silva's arguments adduced have been destroyed by Professor R.Amarasinghe. The arguments proferred by Pro. Kalinga are that (1) Govi is a high caste (ii) Other membebers are their workers (iii) Most of the administrative jobs were limited to govi caste.

The above conclusions arrived at by professor Kalinga have methodically systometically destroyed by Amarasinghe by quoting historical archeological,sources and linguistic analysis facts .

Some academicians make paralles between two castes Govi and Vaishya, considering that they are not two castes but one.Govi,Vaishya castes mean or low castes…"Naturally prof.has eleminated the attempt made to include Govi and Ves as per Pujaavaliya.The evelations cited as footnotes in the document should draw the attention of the learned people.

Inscriptions found in Polonnaruwa inscriptions proves the status that the Govi received in the past and in the future.

He illustrates many points and facts on analysing varios documents and writings, destroying the many facts given in Umandaawa interpretations.

It comes to my mind thus, how a folk song about Handuruwa got attacked?

Accordingly this folk song explains that how by kings order how Govi clad in cattle skin dressed were ordered to wear cotton clothes.

If so how can Handuruwa is used as an honourary word?

If so, how the word 'hunduruwa' is used as an honourary word.?

****andomai!!**

About Ibbha ' pronunciation of the word 'ibbha' also, by submitting extract from ancient historical books/documents he successfully submits this sound performing minial work.

The places where the word ibbha' is used as ;'householder' is explicitely quoted by pandit M.Dharmaratne of Lakmini Pahana in his document named 'gahapathi vibhagaya .This is a meaningful document.The meanings given in this book he has liberally quoted from Jathaka Paliya, Ambhatta Sutta,Sumangala Vilasini Atuwawa, Asidanapapa Dipikava, Asidapanna Dipika Sannaya, Diksangi Tiikawa, Buridatta Jathakaya, Elu Jathakaya Potha, Sutta Nipatha Paliya, Parasurama and still more documents/books .I believe that this book called gahapathi vibagaya

book(householder description) has been of immencely helpful to prof.Amarasinghe in order to substantiate his findings.

Next what Siyam Maha Nikaya of Siri Lanka, doing exclusively confining it preaching contents of Buddhism is doing a halmful, degrading, shameless dishonourable service.

What the present day factions preach is that enlightenment cannot be achieved in this birth but in Maitree Buddha'a period.Accordingly what Siyam Nikaya preaches is that one cannot attain enlightenment in this birth but postphone it to a future era.To say in other words, they are disengaging enlightenment to a distant era. Preaching or expounding dharma to lead to Nirvana in this birth is not acceptable.

Similarly one of the dangerous inimical plan is to prohibit expounding dhamma in accordance with Thripitaka books . If this command is broken they are summoned to Malwatta and admonish them not deviate from the traditinal preaching , if not ahered they would be disrobed and expelled from the established tradional order.(conventional) Whatever the destiny of forest monks,or the Arannawasis, the monks living in village temples or the Grama vasis, have to face pitiful plight(situations)

This is more dangerous, inmical to the damage done by Siyam Nikaya confining it to Govi caste.My personal opinion is there should be independent, unrestricted, uninterferance tolerance within various nikayas.It is certain a large number of Buddhists converge to endorse the activities of those who preach and engage inBudddhist activities and restrictions.

I am of opinion if the professor entertained the above ideas in his valuable document.

The reason,for classifying 'Durawa' clan among other clans as a low-caste (tapping toddy caste) is adduced for considering it low written by several authors and they were also employed, thus mentions Niti Rathnavaliya Book.

Para 69 of Mahavansa ,It says that it is a command pronounced during the reign of Parakramabahu-I, (CE 1164-1197)

During the reign of (1164-1197BC) Parakramabahu I,,king has issued an order contained Chapter 69 of Mahawansa. The most important factor that should mentioned here is that 'toddy tappers' is omitted (not included) in the Pandith Parakramabahu's scheduling of Durava into ten sub castes.

If so, the absolute truth visible is that 'durawa caste' had been included into 'toddy tappers' caste subsequently, by foreign rulers for service or Rajakariya in government. Historical evidence prove even others have been employed in the so called Rajakariya for toddy tapping.

The necessary documents and the names of the authors have been listed by this author for reference and clarification for the benefit of the readers. Vide page 169 of the Book under reference.

The author of this book has listed a nomenclature of books containing information substantiating that 'toddy tapping' was not restricted to one caste but to several other castes too..

In reviewing the book, it appears that Professor has successfully published in this book unbiased factual evidence.

It is thought, by dedicating this book to 'Siyam Maha Nikaya' is similarly to the Sinhala saying "chopping pork meat on the back of the pig itself,

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